1: Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

291 The Wár men dress very much the same as the neighbouring Sylheti Hindus. The Wár women, especially the Sheil[illegible] women, wear very pretty yellow and red checked and striped cloths. The cloak is not so frequently worn as amongst Khasis, except in cold weather. The Lynngam dress is very similar to that of the neighbouring Garos. The males wear the sleeveless coat, or *phong marong*, of cotton striped red and blue, red and white, or blue and white, fastened in the same manner as the Khasi coat and with tassels. A small cloth, generally red or blue, is tied between the legs, one end of it being allowed to hang down, as with the Khasis, like an apron in front. A round [554] cap is commonly worn; but the elderly men and people of importance wear turbans. The females wear short cloths of cotton striped red and blue, the cloth reaching just above the knee, like the Garos; married women wear no upper clothing, except in winter, when a red or blue cotton cloth is thrown loosely across the shoulders. The women wear a profusion of blue bead necklaces and brass earrings like the Garos. Unmarried girls wear a cloth tightly tied round the figure, similar to that worn by the Kacharis. A bag of cloth for odds and ends is carried by the men slung across the shoulder. It should be [554] mentioned that even in ancient times great people amongst the Khasis, like Siems, wore waist-cloths, and people of less consequence on great occasions, such as dances. The use of waist-cloths among the Khasis is on the increase, especially among those who live in Shillong and the neighbouring villages, and in Jowai and Cherrapunji.

TATTOOING.

304 None of the Khasis tattoo; the only people in the hills who tattoo are certain tribes of the Bhoi country which are really Mikir. These tattoo females on the forehead when they attain the age of puberty, a straight horizontal line being drawn from the parting of the hair down the forehead and nose. The line is one-eighth to one-quarter of an inch broad. The Lynngams occasionally tattoo a ring round the wrist of females.

1: Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

Silver chains are worn by men as well as by women. The men wear them round the waist like a belt, and the women hang them round their necks, the chains being allowed to depend as low as the waist. Bracelets are worn by women; these are either of gold or of silver. The Lynngam males wear bead necklaces, the beads being sometimes of cornelian gathered from the beds of the local hill streams, and sometimes of glass obtained from the plains markets of Damra and Moiskhola. The cornelian necklaces are much prized by the Lynngams, and are called by them *'pieng blei*, or gods' necklaces. Like the Garos, the Lynngams wear as many brass earrings as possible, the lobes of the ears of the females being frequently greatly distended by their weight. These earrings are made out of brass wire obtained from the plains markets. The Lynngams wear silver armlets above the elbow and also on the wrists. It is only a man who has given a great feast who can wear silver armlets above the elbows. These armlets are taken off as a sign of mourning, but never on ordinary occasions. The Lynngams do not wear Khasi jewellery, but jewellery of a pattern to be seen in the Garo Hills. A distinctive feature of the Lynngam women is the very large number of blue bead necklaces they wear. They put on such a large number as to give them almost the appearance of wearing horse collars. These beads are obtained from the plains markets, and are of glass. Further detailed information regarding this subject can be obtained from Mr. Henniker's monograph, which contains a good plate illustrating the different articles of jewellery.

301 [321] [554] [765]

WEAPONS.

The weapons of the Khasis are swords, spears, bows and arrows, and a circular shield which was used formerly for purposes of defence. The swords are usually of wrought iron, occasionally of steel, and are forged in the local smithies. The Khasi sword is of considerable length, and possesses the peculiarity of not having a handle of different material from that which is used for the blade. In the Khasi sword the handle is never made of wood or bone, or

411 314 [326]

9: Godwin-Austen G-3 (no date) 1872 AR7 Khasi AR7

764 211 The tall upright stones are called "Mao bynna", from "mao", a stone; "bynna", to make known, to be informed, literally a monument. They are also known by the term, "Mao shinran", the male stone, while the flat seat-like slab in front is called "Mao Kynthai", the female stone, representative of all life, being in pairs. My informant explained this by saying the monument would be imperfect without the flat stone or its female adjunct.

769 764 211 The ashes of the dead are never deposited under the horizontal slabs always to be seen in front of the upright sets, the monument having no connection with funeral obsequies whatever. The monument is purely one to perpetuate the memory of a person long deceased, who, as a spirit, has watched over or brought good fortune to a descendant, his family, or clan. Wealth or [554] renown of the deceased has no connection with the size of the monument, which may be of any dimensions, from stones a foot or two and upward, but depends on the wealth of those who erect such mementos, and on the benefits the deceased has conferred aftar passing into the world of spirits and demons, for, according to Khāsi belief, the spirits of the dead and demons are the cause of all joy or woe—they give riches or strike with disease and death.

These monuments are not set up facing any particular point of the compass; the front is generally selected, having reference to the site and its surroundings: thus a number set up together on a hill-top will be found facing outwards, those by the wayside facing the road; however, single sets, standing on a hill-top or rising ground, as a rule, face to the southward.

The history connected with the erection of some large slabs near Cherra Poonjee will exemplify this curious custom. One of the clans, "Kūr" in Cherra, is known as the "Nongtariang"; and many years ago died an old lady of the clan, not famous for anything in particular during her lifetime, but whose virtues appear to have been great after her demise, for after this the Nongtariang clan, from being a poor one, rose gradually to considerable wealth; she, when propitiated and called on for aid, never failed her race, and in return, after some sixty years or more, they raised to her memory five well-cut stones, which are to be seen on the west side of the road between Cherra Poonjee and Surarun, the central monolith adorned with a kind of rose cut in relief on the front face, and an ornamental disc on the apex. It would appear that she still remained the guardian spirit of her clan; they continued to prosper, and as a further token to her memory, they added in 1869 five more stones on the other side of the road, and in a line with the first set.

It may very naturally be asked how descendants possibly dis-

20: Hunter G-4 (no date) 1897 AR7 Khasi AR7

(8) Cotton is grown on high lands and
248 slopes; it is sown in April, and becomes fit for picking by January.

311 AREA AND OUT-TURN OF CROPS.—According to the Assam Ad-
241 ministration Report for 1875-76, the area of the British portion of
648 the Khásí and Jáintiá Hills District amounts to 2160 square miles, of which only 110 are under cultivation; of the remainder, 1337 square miles are set down as cultivable, and 713 as uncultivable. The total area of the semi-independent Khásí States is given as 3997 square miles, of which 176 are under cultivation, 2561 are cultivable, and 1260 uncultivable. In another portion of the same Report, the area under various crops throughout the entire District is thus approximately estimated:—Rice, 59,880 acres; other food grains, 57,820 acres; cotton, 1076 acres; potatoes, 33,880 acres. The average out-turn of rice per acre is returned at 8 *maunds*, or nearly 6 cwt.; of other food grains, 3 *maunds*, or over 2 cwt.; of cotton, 2 *maunds*, or 1½ cwt.; of
[435] potatoes, 55 *maunds*, or nearly 40 cwt. The price of rice in 1875-76 was Rs. 4. 8 per *maund*, or 12s. 8d. a cwt., which gives Rs. 36 or £5. 12s. as the value of the rice crop obtained from one acre.

241 CONDITION OF THE PEASANTRY.—The Khásiás can scarcely be
423 considered an agricultural people, as they do not grow sufficient
433 grain for their own subsistence, and are dependent to a great extent on imports of rice from the neighbouring Districts. Ten acres is generally considered a comfortable holding for a husbandman in the position of an ordinary Bengal peasant, but scarcely any man in the Hills depends entirely upon the produce of his land for
[231] his support. In the Jáintiá Hills a cultivator's position is con-
[554] sidered to be very low if he possesses no cattle, but performs all the operations of agriculture with his own hands. In that portion of the District, five acres is all that can be cultivated with a single
[465] pair of oxen, the average being four acres. A husbandman with a holding of five acres would not be so well off as a retail shopkeeper, nor would it enable him to live as comfortably as he could on a money wage of Rs. 8 or 16s. a month. The peasantry, however, as a class are not in debt. The land is owned chiefly by small proprietors, who occupy and cultivate their hereditary fields. The relations of landlord and tenant do not exist in the Hills, and no rent is payable to any one; consequently the principle of Act x. of 1859 (the Rent Law of Bengal) has no application.

231 THE ANIMALS used in agriculture are oxen; goats and pigs are
435